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Article Views Fatherland Liberation War

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[NODONG SINMUN 24 June special article: "The Fatherland Liberation War Is a Revolutionary War That National Independence Was Defended Through the Heroic Struggle of All the People"]

[Text] It has been 39 years since the U.S. imperialists incited the aggressive war on our fatherland. On the anniversary of this day, our people and the soldiers of the People's Army are filled with burning hatred toward the U.S. imperialists, all the more deeply possess the strong anti-imperialist revolutionary spirit, and are also filled with great pride because of the peerless heroism of the masses in displaying the honor of the fatherland during the era of the Fatherland Liberation War.

Comrade Kim Chong-il, member of the Presidium of the Workers Party of Korea [WPK] Central Committee and secretary of the WPK Central Committee has taught: The Fatherland Liberation War was a great revolutionary war with great world historic significance, in which our people carried out the all-people's heroic struggle to defeat the U.S. imperialists, the head of world imperialism, and to defend their fatherland for the first time in history.

The Fatherland Liberation War of the past defeated the aggressors, the U.S. imperialists, who were indiscriminately trying to smash our Republic in its infancy, and the war safeguarded the nation's sovereign rights through the all-people's heroic struggle, which was a great revolutionary war.

In essence, revolutionary war means to smash the antirevolutionary forces that are violating and infringing upon the independence of the popular masses. This is done with revolutionary armed power, and a righteous armed struggle to realize their independence.

Basically, the popular masses do not desire war but hope for peace. However, since the imperialists regard aggression and plunder as their main business, infringe upon the sovereign rights and peace of the popular masses, and indulge in war and murder and arson and destruction everywhere, the people oppose the imperialists and cannot help but conduct the righteous armed struggle and revolutionary war.

The popular masses regard independence as their life, and regard carrying out revolutionary war to safeguard themselves as a righteous act. The heroism and might of the popular masses that is manifested in this revolutionary war is indeed infinite.

Our Fatherland Liberation War was a proud revolutionary war which showed how much power and heroism could come forth when the people vigorously launched into a righteous war.

The definitive character of our Fatherland Liberation War that our people carried out was that it was a war to safeguard the nation's dignity and sovereign rights, and it opposed the aggressive war that the U.S. imperialists provoked.

The U.S. imperialists, who invaded our country some 100 years ago, are an irreconcilable enemy of our people. In 1945, the U.S. imperialists illegally occupied South Korea by force in the place of the defeated Japanese imperialists, and in June of 1950, they finally provoked an aggressive war toward all of Korea to realize their aggressive ambition.

How our People's Army and the people were able to achieve the historic victory by showing peerless heroism and courage under such arduous struggle during the Fatherland Liberation War in the past was due to the determination to safeguard the nation's sovereign rights and due to the recognition that they were carrying out the righteous revolutionary war according to the leadership of the great party and leader.

The characteristics of heroism manifested by the People's Army and the people during the Fatherland Liberation War can be seen because it is an all-people's heroism that led to peerless heroism and feats by the whole nation. Everybody vigorously launched into it, from the army right down to the people.

All-people's heroism. Right here is the loftiness and pride of heroism of our People's Army and the people that was manifested during the Fatherland Liberation War.

Our all-people's heroism, which was shown during the Fatherland Liberation War, was most of all a noble manifestation of an invincible power of unity that firmly united all the People's Army and the people around the great leader.

The all-people's heroism is a bursting forth of the unified might of all the people. When all the popular masses are united as a single entity with the same goals, one can see all-people's heroism, which can lead to a heroic feat by anyone.

Moreover, the all-people's heroism which was being manifested during the severe revolutionary war period, when the nation's fate was being decided upon, cannot be thought of apart from the unity of all the Army and the people.

Our country, which was recently liberated and which possessed only a young armed force, had to go through the Fatherland Liberation War, in which we had to fight against the strong U.S. imperialists who had a long history of aggression. This was indeed a truly difficult and rigorous trial for our people.

During that time, the relationship of forces between the enemies and our forces could not be compared in numbers and in technology. The U.S. imperialists mobilized their massive Army, Navy, and Air Force which were equipped with modern weapons and up-to-date military technology in the Korean war. But that was not enough, so they dragged in the armies of 15 countries that follow them.

Also, they ignored international law and mobilized all kinds of bestial means of war such as bacterial warfare and chemical weapons, and viciously adopted the most inhuman methods of war.

The secret of our People's Army and the people in winning the war while fighting these enemies was that they had firm faith in the great leader Comrade Kim Il-song, the legendary hero of anti-Japanese struggle and the ever-victorious iron-willed commander, and that they fought while firmly uniting around the great leader impenetrably to manifest the heroism of the masses.

As long as the respected and beloved supreme commander Comrade Kim Il-song commanded in this war, the faith that we would surely win was an immovable resolution firmly held in the hearts of all the People's Army and the people during the Fatherland Liberation War.

Since the soldiers of the People's Army, all the way down to the people in the home front, all possessed this kind of faith, they were able to run toward the decisive battle shouting loudly, "Hurrah to General Kim Il-song," and with the force of one company, tens of thousands of enemies were destroyed, which enabled them to create numerous military miracles.

The strength of our People's Army and the people vigorously launched into the militant appeal of the great leader in unison, shouting, "Let us safeguard every inch of soil of the fatherland with the last drop of blood by anyone at the front as well as at home" and "To the decisive battle to destroy the enemies." The people are truly invincible and could not be compared with anything else.

All victories and results that were achieved during the period of the Fatherland Liberation War were because all the People's Army and the people fought, impenetrably united around the leader because they had firm faith in the great leader. Therefore, this showed that there was the strength of our political and ideological power which no imperialist military can possess and that there was the source of all-people's heroism.

Also, the all-people's heroism displayed during the period of the Fatherland Liberation War was a manifestation of a lofty patriotic sacrificial spirit that was

vigorously recognized and manifested by the army and the people toward the fatherland that the great leader founded. This fatherland was regarded as more important than their lives.

People who recognize that the fatherland is more noble than their lives become creators of a heroic feat, people who courageously fight against death without fear. During the period of the past war, our People's Army and the people treasured in their hearts that the fatherland was more valuable than life.

While our people were beginning to live happily in their liberated nation, land, and native place again after freeing themselves from the restraint of colonial slavery that the Japanese imperialists imposed on them, they experienced in real life that they cannot suffer the sorrow of a ruined country and that nobody can deprive them of the fatherland which the great leader founded for them.

As the U.S. imperialists started the aggressive war, all the people took up guns and bayonets instead of hammers and sickles and ran toward the front. The women and the old people, while plowing through the gunpowder smoke, also accelerated in producing war products.

Since the patriotism of our People's Army and the people are combined with the noble spiritual and moral characters such as peerless courage and strong will, and unyielding perseverance, it showed more all-people's heroism.

Sacrificing their lives for the fatherland will be illuminated endlessly, and the fact that there is no bigger honor than this was the revolutionary view of life and view of struggle that the People's Army and the people had during the war.

Through real-life experience, the soldiers of our People's Army and the people deeply cherish the loftiness of the fatherland as such, and possess a true view of life. Therefore, they walked a true road toward life that is eternally with the fatherland through their sacrificial struggle and heroic feat.

For a young 18-year-old hero to sacrifice his very life unhesitantly to stop the enemy fire for the very fatherland, or for a pilot to dive into the enemy's camp by being a human bomb, are feats in that they deeply cherish the truth that the fatherland is indeed life, and that they cannot think about sacrificing their lives and youth without treasuring the lofty patriotism if it is for their fatherland.

The fundamental secret for the creation of the all-people's heroism during the Fatherland Liberation War is due to the wise leadership of the great leader. The all-people's heroism in which all the people become the creator of heroic feats can be manifested when they receive the leadership of the outstanding leader.

The leader arms all the people with revolutionary ideology, makes them have a lofty ideological and spiritual character, and organizes and leads them toward the heroic struggle. Even ordinary people, when they are nestled in the bosom of the great leader, grow up to be heroes and display honor, and also the all-people's heroism is created through the wise leadership of the leader.

During the past Fatherland Liberation War, the great leader Comrade Kim Il-song wisely led the People's Army and the people to create an unprecedented heroic feat.

The tradition of heroism which was created during the anti-Japanese revolutionary struggle became the source of the all-people's heroism which was manifested during the war period.

Since the great leader firmly armed the People's Army and the people with the *chuche* idea and the spirit of the anti-Japanese revolutionary struggle, he led the tradition of heroism which was created during the anti-Japanese revolutionary struggle so that it could be inherited and developed into the all-people's heroism during the war period.

During the Fatherland Liberation War, the great leader planned all strategies, tactics, and military operations sagaciously and dauntlessly so that heroic feats could be created, and wisely organized and led all the People's Army and the people to its realization. These kinds of extraordinary tactical plans and commanding skills of the great leader firmly guaranteed that our People's Army and the people could manifest heroism. Therefore, even in severe trials, the Fatherland Liberation War became a proud revolutionary war in which an unprecedented heroism and the all-people's heroism were created.

As a result, whenever our people recollect the all-people's heroism which was manifested during the past Fatherland Liberation War, they most of all relive in their hearts the greatness of the respected and beloved Comrade Kim Il-song who brought up all the People's Army and the people as the creator of a heroic feat, and they look up to the leader as an ever-victorious iron-willed commander and a great hero.

The all-people's heroism that was manifested during the Fatherland Liberation War accelerated the socialist and communist construction, and became an important ideological and spiritual asset in the struggle of our people to fulfill the great cause of the revolutionary *chuche* to the end.

When today's great march toward socialism is accelerated through the spirit and vitality of our party members and workers who fought heroically for the party and the leader, and through the fatherland and the people during

the past Fatherland Liberation War, a great turnover is achieved in the socialist construction and our great revolutionary cause will be advanced vigorously.

All the party members and workers should deeply cherish the pride and dignity of a revolutionary people who create and inherit the tradition of a heroic struggle and should endlessly create the heroic feat in the socialist construction.

Friendship With Socialist Nations Reviewed

SK2106003989 *Pyongyang Domestic Service in Korean*
2220 GMT 17 June 89

[NODONG SINMUN 18 June special article: "The Ties of Friendship Which Are Being Strengthened With Each Passing Day"]

[Text] We have marked the fifth anniversary since the great leader of our party and people Comrade Kim Il-song made a goodwill visit to the Soviet Union and other European socialist countries, along with the delegates of the party and the government.

The great leader Comrade Kim Il-song even indefatigably conducted energetic external activities for 47 days, from 16 May to 1 July 1984. By so doing, he historically met with the leaders of the fraternal socialist countries.

Through the press statements and talks held in comradely and friendly atmospheres, the great leader Comrade Kim Il-song deepened the comradely fraternity and friendly relations, and extensively talked about the issues of common interests, including the issues of mutual relations.

The great leader Comrade Kim Il-song's visit to the Soviet Union and other European socialist countries, which was successfully conducted with our people's ardent expectation and the world people's deep concern, was a historic event. As a result, his visit vigorously demonstrated the flowering and developing conventional friendship between our country and the fraternal socialist countries and socialist forces, and the unity and solidarity of the international communist movement, and also strengthened international solidarity for our revolution. In addition, his visit has made a great contribution to the struggle to foil and frustrate the imperialist policies of aggression and war, to defend world peace and security, and to win victory in the socialist and communist causes.

Now, when we recall with deep emotion the impressive days when they ardently welcomed the respected and beloved leader, while highly evaluating the immortal achievements made by the great leader Comrade Kim Il-song for the Korean revolution and the world's independent cause; and while highly respecting the great leader Comrade Kim Il-song as an outstanding man of action in the international communist movement and labor movement and as the authorized leader of the

world revolution; our people are rejoiced over the fact that the friendship between our country and the fraternal socialist countries has been strengthened and developed with the passage of time.

The great leader Comrade Kim Il-song has taught: We should cement unity with the socialist countries based on the principle of independence and comradely cooperation, and closely cooperate with them. In addition, we should strengthen the militant solidarity with the socialist countries in the common struggle against imperialism and for peace.

The friendship between our country and the socialist countries is a friendship which has been cultivated in the common struggle against imperialism and for the victory in the causes of peace, socialism, and communism based on Marxist-Leninism and proletarian internationalism.

For the past 5 years, the friendship between our country, the Soviet Union, and other European socialist countries has been steadily developed in all domains, in conformity with the spirit agreed upon at the highest-level meetings. The contacts and goings and comings between our country and those countries have come to be frequent over various fields, economic and cultural exchanges have been conducted, and mutual understandings between the peoples have been deepened and friendship also thickened.

Setting a consistent line of steadily strengthening and developing the friendly and cooperative relations with the fraternal socialist countries, and strengthening unity and solidarity for the international communist movement with the socialist countries, our party and the government of our Republic have made every effort to strengthen and develop all results attained by the historic visit of the great leader Comrade Kim Il-song.

Highly giving full rein to the superiority of the socialist system by speeding up the socialist and communist construction is a very important task laid before the people of the socialist countries.

The Soviet Union and other European socialist peoples have conducted struggles for the socialist construction under the leadership of their parties. The economic construction has been actively promoted, science and technology have been developed, the material welfare for the people has been advanced, and the might of their countries have been strengthened.

Our people are truly rejoiced over the results which the peoples of the fraternal socialist countries have accomplished in the socialist construction.

Today, preventing a war and defending peace are the solemn demands of the times and unanimous desires of the people as well. Through the struggle of the world peace-loving forces, including the socialist countries, the world has approached detente by degrees. However, the

imperialists, headed by the U.S. imperialists, while babbling about peace and detente, have steadily mobilized to prepare for a nuclear war, and increased armaments behind the scene. Owing to this, the danger of another world war still exists.

Opposing war and safeguarding peace are natural demands of socialism, and are also the noble tasks of socialism. The Soviet Union and other European socialist countries have realized the overall disarmaments, including reduction of nuclear armaments, established non-nuclear zones in various districts of Europe, and have repeatedly put forward a series of constructive peaceful proposals to ban the use of chemical weapons and to safeguard the peace and security of Europe and the world. In addition, they have taken major measures to realize them.

Our people highly appreciate the efforts made by the socialist countries to defend the security and peace in Europe, Asia, and the world, and to make the overall international situation sound. In addition, we have extended full support and solidarity to their efforts.

Today, highly upholding the banner of the three revolutions—ideological, technological, and cultural—our people, united closely than ever behind the Central Committee of the Workers Party of Korea headed by the respected and beloved Comrade Kim Il-song, have vigorously struggled to expedite a complete socialist victory in the northern half of the Republic. In addition, our people have made energetic efforts to defend peace on the Korean peninsula and achieve an independent and peaceful reunification of the country, by foiling the maneuvers of the U.S. imperialists and their stooges to attack the North and create two Koreas.

The parties, governments, and peoples of the Soviet Union and other European socialist countries have extended positive support and encouragement to our people's struggle for socialist construction, peace of the country, and peaceful reunification.

Strengthening the friendship and solidarity and expanding and developing the cooperative relations with the socialist countries are principle standpoints and basic policies of our party.

While consolidating the brilliant achievements achieved through the respected and beloved leader's visit to the Soviet Union and other European socialist countries, and while firmly grasping hands with the people of the fraternal socialist countries, our people will advance on the single road for the common struggle against imperialism and for the victory in the cause for peace, socialism, and communism.

DCRK Reunification Plan 'Most Reasonable Form'
SK2906063789 Pyongyang Domestic Service in Korean
2217 GMT 21 June 89

[NODONG SINMUN 22 June special article: "The Democratic Confederal Republic of Koryo Is the Most Reasonable Form of a Reunified State"]

[Text] The proposal for founding the democratic confederal republic of Koryo [DCRK] put forth by the great leader Comrade Kim Il-song is continuously evoking great support and sympathy from the progressive people of the world, not to mention all the Korean people in the North, the South and overseas, because of its justness and realistic nature.

This proposal is the best method for resolving the issue of national reunification in a most rapid way under the condition in our country where the ideas and systems in the North and South are different from each other.

Only the way of founding the DCRK is the most righteous way for independently and peacefully resolving the issue of reunification according to the common demand and interest of the nation under the practical situation in our country and by depending on the united strength of the entire nation.

The great leader Comrade Kim Il-song has taught: The DCRK is the most reasonable form of a reunified state capable of achieving national unity transcending ideas and systems by assuming the common demand and interest of the nation as its basis.

The proposal for founding the DCRK is a plan for national reunification which has been developed by placing national interest above everything and assuming national unity as its basis.

The issue of our nation's reunification has two aspects—establishing national sovereignty throughout the country by ending domination and interference by outside forces and achieving national unity by eliminating distrust and confrontation between the North and the South.

The establishment of sovereignty is designed to recover the rights of a dignified nation while national unity is designed to link the lineage of the homogeneous nation by uniting the strength of the North and South.

The establishment of national sovereignty and national unity have equal national importance. Establishing national sovereignty and achieving national unity by reunifying the fatherland are an essential demand for resolving national problems and a unanimous aspiration of all Korean people who wish the nation's prosperity.

The proposal for founding a confederal state, designed to again unite the two regions of the nation, which has been temporarily divided, into one national band, reflects such a demand and aspiration.

The DCRK is a confederal state of a new type to achieve national unity based on the common nature of the nation as a homogeneous country, regardless of the ideas and systems. The different systems existed in the North and South of our country for a long time and different ideas dominated them.

It is true that this serves as a hindrance to resolving the reunification problem. However, ideas and systems, by taking the nation as their precondition, exist within the nation and thus ideas and systems without a nation are meaningless. The difference of ideas and systems cannot be a factor for permanently dividing one country into two.

All the Korean people in the North and South have the common interest in achieving national reunification by putting an end to division. This serves as an objective condition for the North and South to achieve unity transcending the difference in ideas and systems and shows that such unity is inevitable.

If the North and South trust and understand each other for national reunification and devote everything to resolving the reunification problem, they can deservedly attain national unity.

The proposal for founding the DCRK is a reunification method which has been developed based on the national ideal by placing the nation above the system. It is a most rational proposal which enables the North and South to achieve national reunification in such a way as to found a confederal state even when two conflicting systems actually exist in the North and South by taking the common nature of the nation which has been formed over a long period of time and the demand of the people aspiring for reunification into consideration.

The proposal for founding the DCRK stipulates that the form of the reunified state, its national title, and the legal foundation and the principle of constitution of the confederal state shall be decided in such a way as to achieve national unity by taking the common demand of the nation as the basis and transcending ideas and systems.

The proposal for founding the DCRK stipulates that the form of the reunified state shall be the democratic republic system in the form of a confederation and the name of the country shall be the name of the unified state in our country which is already widely known to the world. This correctly reflects the realities in our country where different ideas and systems exist in the North and South and enables the people with different ideas and political views to realize the political system which they all can equally sympathize with and accept. Thus, this

proposal is the most reasonable method for enhancing national pride and prestige by giving life to the sentiments and characteristic nature of the nation.

The proposal for founding a confederal state enables one to reasonably resolve all problems concerning the organization and operation of the confederal organ according to the basic interest and aspirations of the nation.

The legal basis of the confederal state stipulates a new confederation composed of two autonomous regions within the framework of a unified state. In other words, this is a confederal state which is based on one nation and two autonomous regions.

The principle of composing the confederal government stipulates that the supreme national confederal conference which represents the entire nation with local representatives of the two sides and representatives of overseas compatriots and the confederal standing committee, which is a standing organ of the conference, shall be formed.

The legal position and principle of composition of such a confederal state are completely unique and their characteristic nature is that this confederal state is a confederation which is founded on the two contradictory systems in pursuance of national reunification and unified development of the nation and which is founded on the basis of the system of one nation and two autonomous regions.

The proposal for founding the DCRK stipulates in a unique manner that the functions and rights between the unified government and local governments shall be divided according to the practical situation in our country and to the common aspirations and interest of our nation, irrespective of the existing theories and experiences.

This proposal stipulates that the confederal government shall exercise the functions and rights to discuss and decide the common issues concerning overall interests of the nation and people including political issues, national defense issues, and external affairs and that the local governments shall implement independent policies within the framework of basic interest and demand of the entire nation in such a way as to reduce the differences in all domains between the North and South and to broadly wage various activities designed to attain the unified development of the nation and people.

The DCRK shall be organized by taking into consideration the aspect that the DCRK is a unified centralized state and another aspect that it is a confederation based on two different systems. Thus, this proposal reflects the concrete realities in our country and unanimous demand, interest, and will of the nation. It is entirely a new and unique principle of dividing the rights.

For any reunification proposal to become a reasonable one, it should equally and fairly reflect and consider the interests and concerns of both sides. The form and name of the reunified state, the issue on organizations and structure of the confederal state, the issue on the legal position and division of rights of the unified government and local governments, the method of operating the unified government, and all other contents included in the proposal for founding the DCRK have been reasonably worked out and fairly developed according to the common demands of the nation and to the interests of both sides of the North and South while fully taking into consideration the practical situation of the unified state with different ideas and systems.

This shows that the DCRK is the most realistic and reasonable form of a unified state for attaining national unity by assuming the common demands and interests of the nation as its basis and transcending ideas and systems.

The proposal for founding the DCRK put forth by the great leader Comrade Kim Il-song is a program for building a unified state of our own style which brilliantly embodies the immortal *chuche* idea in resolving the reunification problem and in the domain of building the state. With the elucidation of this proposal, a new road was indicated for the first time in history for building a confederal state in a divided country.

With the elucidation of the new road for national reunification, our people have been able to more vigorously advance by cherishing the firm resolution and conviction in achieving the historic cause of national reunification by resolutely crushing the two Koreas plot of the splittists at home and abroad.

Our people will make all efforts to reunify the nation in such a way as to found the DCRK according to the three principles of independence, peaceful reunification, and great national unity.

'Moral Obligation' of Loyalty to Leader Noted

SK2206062589 *Pyongyang Domestic Service in Korean*
2216 GMT 2 Jun 89

[NODONG SINMUN 3 June special article: "Being Loyal to the Leader Is a Noble Moral Obligation of Those Participating in the Revolution"]

[Text] The *chuche*-type communist revolutionaries are true revolutionaries who highly uphold the party and the leader with a clean revolutionary conscience. To them, being loyal to the leader is a firm faith and a noble moral obligation which is based on the revolutionary view of the leader.

In the work of the dear comrade Kim Chong-il, "On Firmly Establishing the Revolutionary View of the *Chuche* Idea," he elucidated that being loyal to the leader is a moral obligation which must be adhered to by

those participating in the revolution. He also taught that being loyal to the leader must be guaranteed according to the morality which is based on the revolutionary conscience, so that it can become firm and true.

This is a noble guideline in that the *chuche*-type revolutionaries are able to treasure being loyal to the leader, and struggling for it persistently, as the most important thing in their lives.

Comrade Kim Chong-il, member of the Presidium of the Workers Party of Korea [WPK] Central Committee Politburo and secretary of the WPK Central Committee, has taught: Since the relationship between the leader, the party, and the masses, which are united as one social and political organic body that shares the same fate, is based on comradely love and a revolutionary sense of duty, being loyal to the leader, party, and masses is also a moral obligation that must be appropriately respected by those participating in the revolution.

To regard being loyal to the leader as a moral obligation and to abide by it means, to those participating in the revolution, that to highly uphold the leader and embody the ideology and leadership of the leader is not through some sense of duty in the task, but is to advance with a clean revolutionary conscience.

When being loyal to the leader becomes a moral obligation for the revolutionaries, it reaches the most noble height, and is completely transformed in its indigenous character.

Originally, the *chuche*-type communist revolutionary not only has consistent faith, but is a true human being who knows about the moral sense of duty. This kind of lofty moral character is intensively expressed in loyalty to the leader.

Unending loyalty to the leader, which the revolutionaries possess, is the most noble-minded ideological emotion that springs from the revolutionary conscience.

As dear comrade Kim Chong-il taught, the revolutionary conscience values the life of the social and political group even more than the life of the individual, and further values the interests of the party and the people, and the revolutionary interest, more than the interest of the individual. This is social consciousness.

When those participating in the revolution act according to the interest of the revolution at any place and in whatever they do, they have a sense of pride, and when acting contrary to it, even though other people do not know, they become conscience-stricken. This kind of revolutionary conscience has a fundamental basis in that it is to highly uphold the leader and to realize the plan and intention of the leader.

Since the revolutionaries possess a noble moral character which is based on the revolutionary conscience, they are ceaselessly loyal and dutiful to the leader and share the fate, joy and sorrow with the leader in whatever circumstance.

Of course, being loyal to the leader starts from the fundamental interest of the revolution, and becomes an infallible obligation of those participating in the revolution.

The leader [*suryong*] is the supreme brain of the revolution and a great leader [*yongdoja*]. The revolutionary struggle is organized and guided by the leader. A firm determination of the revolutionaries to advance toward the road of revolution is to carry out the revolution by upholding the ideology and leadership of the leader.

Any kind of revolutionary struggle cannot be talked about without the leader, and cannot think about the honor and dignity of the revolution. Therefore, being loyal to the leader is a demand of the revolution. Being loyal to the leader is also the most noble moral obligation of those participating in the revolution.

Being loyal to the leader is a moral obligation of those participating in the revolution because the relationship among the leader, the party, and the masses is based on the revolutionary sense of duty and camaraderie.

The leader plays an important role as the center of leadership in carving out the fate of the popular masses. This is the stark truth. However, we must not regard the leader as just the supreme commander. The leader, party, and masses form one social and political organic body. Here, the leader becomes the center of life of the social and political group. As the center of life of the individual is the supreme brain, the leader is the supreme brain of the social and political organic body, commanding the life activities of this organic body in a unified way.

When individuals unite with the leader systematically and ideologically to share the same fate with the party, they will be able to have an eternal social and political life.

Since the leader, party, and masses are united as one life and are a social and political organic body that shares the same fate, a revolutionary sense of duty and comradely relationship of helping and loving each other is formed among them.

The relationship between the leader and the warrior cannot be merely seen as a relationship of those who command and those under command. If the commander has the right only to command, and those under command have the right only to obey, then this is purely a relationship of a right and an obligation and not a relationship of comradely love and a sense of duty.

The relationship between the leader and the warrior in a social and political organic body is in the ties of blood. The leader regards the revolutionary warriors as revolutionary comrades that cannot be exchanged with anything else, and gives them great confidence, love, and care.

The revolutionary warriors give to the leader a political life, and regard and follow the leader as not only a great father and revolutionary teacher who guides us to illuminate it, but also as a revolutionary comrade who shares the same purpose with the revolutionary warriors.

As loving and obeying the parents who gave birth to you and brought you up is a rightful obligation of sons and daughters, having absolute faith and being loyal and dutiful to the leader who gives us a true political life and a worthwhile and happy life is a lofty moral emotion of the revolutionaries.

In this way, the relationship between the leader and the warrior is not some kind of businesslike relationship based on calculation of loss and gain, but a true comradely relationship based on devoted service and love. Also, it is not a relationship of a right and an obligation but a moral relationship based on comradely love and a sense of duty.

The revolutionaries follow the leader as a great father from a clean revolutionary conscience, and regard being endlessly loyal to the leader as the most noble moral obligation. Here, on the road in following the leader, there is the resolute purpose and integrity of the revolutionary who does not know inconsistency, and manifests the most noble spiritual and moral trait.

Being loyal to the leader of those participating in the revolution as a moral obligation is a noble truth in which history confirms the struggle of Korea's communists who highly uphold the respected and beloved leader Comrade Kim Il-song as a leader and father.

Young communists, including Kim Hyok and Cha Kwang-su, are models of the *chuche*-type communist revolutionaries who treasure loyalty to the great leader Comrade Kim Il-song as the most important thing in their lives.

The loyalty toward the leader which the anti-Japanese revolutionary warriors possessed was not obtained from some book or some subject matter, but was experienced in the rigorous struggle under the leadership of the great leader who blazed the trail for the revolution for the first time.

In the past, the anti-Japanese revolutionary warriors without reservation regarded the respected and beloved leader Comrade Kim Il-song as the most friendly revolutionary comrade, and at the same time were fascinated

by the clairvoyant wisdom and extraordinary leadership of the leader. Therefore, they highly upheld the leader as a great father and teacher, and carried out endless loyalty and filial piety.

To them, upholding the respected and beloved leader was everything in their struggle and life, and was the most lofty moral obligation. Since being loyal to the leader was completely personified as such, the anti-Japanese revolutionary warriors willingly sacrificed their youth and life for the great leader, and were able to struggle persistently while firmly uniting around the leader.

The actual experience of our revolution shows that being loyal to the leader can truly be firm and truthful when it is guaranteed morally, which is based on the revolutionary conscience.

Most of all, the theory that being loyal to the leader as a moral obligation of those participating in the revolution, which the dear Comrade Kim Chong-il elucidated, presented the revolutionary method as personifying the inherent trait of the revolutionary's loyalty to the party and the leader.

The endless loyalty toward the party and the leader is the most important life to the *chuche*-type revolutionary. If this kind of loyalty is to be completely personified as an inherent trait of the revolutionary, this must be possessed as not only faith but also as a moral sense of duty.

The revolutionary view on morality is based on the revolutionary sense of duty and camaraderie demanding to share the fate, joys, and sorrow of the leader. Therefore, being loyal to the leader, that is if the revolutionary view of the leader is to be faithful based on the revolutionary conscience, must be linked with the revolutionary view on morality.

When the revolutionaries have a clean revolutionary conscience of highly upholding the leader as a great father and teacher of a political life, then loyalty toward the leader will reach the greatest height and will become firm and solid, and cannot be weakened in any way.

Therefore, if the revolutionaries truly want to uphold the leader highly, they must experience a revolutionary view of morality based on the revolutionary conscience.

The theory of being loyal to the leader as a moral obligation of those participating in the revolution, which the dear Comrade Kim Chong-il presented, also shows the road to be overflowing with the most revolutionary and communist moral traits of the whole society.

The process in the construction of socialism and communism can be regarded as a process in which the influence of power is gradually decreasing while the influence of morality is expanding endlessly in the socialist life.

As the society develops, it is essential for the scope of regulation in the socialist life based on the communist morality to expand all the more. Therefore, in order to further accelerate the process in the construction of socialism and communism, the communist moral trait must be established within the society. Here, it is important to abide by loyalty to the leader as a moral obligation.

The leader personifies the demand and interest of the popular masses in the most ideal way. Therefore, acting according to the ideology and intention of the leader is the most conscientious and moral act.

Being ceaselessly loyal to the leader is the best expression of the communist morality. All characters of the communist morality are centered around being loyal to the leader and are formed and highly displayed based on this.

When all members of society regard being loyal to the leader as a moral obligation and embody it thoroughly, then they can firmly prepare themselves to become true *chuche*-type communist revolutionaries who possess a noble moral character, and for the society, a collective principle of one for all and all for one will be overflowing in all of society.

Therefore, the cohesion and unity of the leader, party, and masses will be strengthened, and will forcefully advance the revolution and construction with the power of the revolutionary *chuche*.

For all party members and workers to make the theory and ideology, which the dear comrade Kim Chong-il presented, as if it were their own bone and flesh, and to thoroughly embody it, will firmly prepare them to be true *chuche*-type revolutionaries by highly upholding the party and the leader with a clean revolutionary conscience.

Unity of Party, Masses Seen as Strength

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[NODONG SINMUN 19 June special article: "The Source of Boundless Might of Our Party, Which Stimulates the Socialist Construction"]

[Text] Today, in our country, under the banner of the three revolutions, the cause of patterning the entire society on the *chuche* idea is being successfully carried out.

Our party, as the great organizer and guide of this struggle, is demonstrating invincibility in the revolution and construction.

The 16th plenary meeting of the 6th Central Committee of the party held recently once again clearly confirmed the correctness and vitality of our party's revolutionary

line, and demonstrated the will of the party and people to carry out the revolution to the end, under single-minded unity and along the path they have adopted.

Our party, with invincible might, is convincingly leading the revolutionary struggle and construction along the single road to victory. This is because our party has rooted deep among the masses, and is functioning under the masses' absolute trust.

Participating in the revolution under the leadership of the Workers Party of Korea [WPK]—the great party, which has united with the masses as a single body—is our people's greatest pride and boundless happiness.

The great party, which is ever-victorious in the revolution and construction, is supposed to have the source of boundless might.

Comrade Kim Chong-il, member of the Presidium of the Political Bureau and secretary of the Central Committee of the party, has noted: Our party, which has united with the masses as a single body, is invincible, and nothing can destroy the blood relations between our party and the masses.

In the revolutionary movement, the leader, party, and masses unite with one another as a single organic body. The party of the working class is a fundamental leading force of guidance which struggles for the masses, and it performs through the masses. Accordingly, it is an inherent demand of the party to take root among the masses and to function under the support of the masses. The brilliant fulfillment of the demand is precisely a guarantee for building up a great powerful party that leads the masses' revolutionary cause to victory.

The historic experience of the communist movement shows that the destiny of the party and the future of the revolution and nation depend on how the party takes root among the masses and earns their support.

Taking root among the masses and uniting with the masses as a single body are an important work for the party to ceaselessly strengthen its might and thoroughly embody its leadership over the revolution.

The masses are the social class bedrock of the party. In organizationally and ideologically strengthening the party by accommodating the advanced elements of the working masses such as workers, farmers, and working intellectuals, and by establishing a single ideology and leadership in the party, in making the masses of the people conscious and organized, and in rallying them around the party to strengthen the might of the party, it is very important that the party takes root among the masses. It can be said that this is precisely the party's lifeline.

As the tree can grow big only when it strikes root deep in the earth, only the party that has a strong foundation among the masses can become strong and powerful.

The party can properly exercise its leadership over the revolution and construction only when it strikes root among the masses and unites with them as a single body.

The mission and duty of the party are to lead the revolution and construction and achieve the masses' cause of independence.

The party's leadership is a fundamental condition for achieving victory in the revolution and construction.

The struggle to build up socialism and communism is a highly conscious and systematic one and accompanies a severe class struggle. Therefore, it cannot advance without the party's leadership.

As the revolution and construction continue, the party's leadership should be strengthened, instead of being weakened.

This is because the revolutionary movement becomes even more systematic, complicated tasks are additionally put forth, and the desperate maneuvers of the imperialists and reactionaries, who collude with them, are intensified.

The party ceaselessly enhances its leading position and role, safeguards the revolution, and comprehensively accelerates the work of harnessing nature, transforming the society, and reforming the people. This is precisely the way to consummate the cause of socialism and communism, and to fulfill the historic mission of the party of the working class.

The party's leadership is the one over the masses. Setting the proper goal of struggle based on a scientific insight into the demand and interest of the masses and mobilizing the masses for its attainment are precisely the party's leadership.

Accordingly, striking root among the masses and winning the masses' support are a precondition to the party's activities.

The party's wisdom and might stem from the masses. Accordingly, for the party, nothing is more important than striking root deep among the masses in working out correct lines and tactics according to the aspiration of the masses and according to reality, and in implementing them by displaying high creativity and positiveness, instead of falling into subjectivism.

The party's might comes from its blood relations with the masses, and the people's strength is demonstrated through the party's leadership. The people's might is powerful. But without the party's leadership, the people can only become a rabble.

Only the masses that are ideologically conscious and organizationally united under the leadership of the party can demonstrate their might.

Only then can the party seek independent politics and defend the national prestige and glory.

Striking root among the masses and uniting with them as a single body are the important tasks which the party of the working class must accomplish in connection with its character and mission, the way of its activities, and its social and historic position. At the same time, they are the permanent tasks which should be constantly carried out.

For the party, striking root among the masses and uniting with them as a single body are importantly linked with the question of accommodating the broad strata of the masses. Therefore, they are the difficult and complicated tasks which accompany a severe class struggle.

They have been even more difficult in our country, where the nation is divided, where we acutely confront the ringleaders of imperialists, and where the maneuvers of the domestic and foreign enemies are intensified.

Under the incomparably complicated circumstances and conditions, unity with the masses has been achieved in a most excellent way. This is our party's greatness and pride.

The history of our party is a proud one, which has shown that the party can unite the masses as a single body only when it upholds the great leader [yongdoja], pursues correct policy, leads the revolution and construction to victory, and wins immortal achievements along this road.

From the beginning, our party has maintained blood relations with the masses and struggled by uniting with the masses as a single body.

The tradition of the blood relations and unity between the party and masses, established under the leadership of the great leader Comrade Kim Il-song, is firmly defended and is fully inherited and developed by the glorious party center.

In this history, the period from the mid-1960s to this date has been a shining period during which a great turn has been effected in striking root among the masses and strengthening the unity with them by the party.

Our party, under the slogan to pattern the society on the *chuche* idea and under the banner of the three revolutions—ideological, technological, and cultural—is leading the struggle for the consummation of the *chuche* revolutionary cause to victory.

Our party's program for the chuche-ization of society and the line of the three revolutions are the great guiding principles of the communist construction, and no other program or line are superior to them.

Thanks to our party's leadership exercised in maintaining a firm chuche-oriented stand and revolutionary principle, and in pushing ahead with the revolution and construction in our own way, a fundamental turn has been effected in the work of harnessing the nature, reforming the people, and transforming the society, and the great era of national prosperity has arrived on this soil.

As the people who have created and experienced such a great history, our people have come to trust the party deep in their heart.

Our party is demonstrating extraordinary greatness in carrying out the cause of party buildup as well. Our party is resolutely defending and developing the chuche-oriented theory of party buildup created by the respected and beloved leader Comrade Kim Il-song, and is further enriching this treasurehouse with new ideological and theoretical assets.

Dear Comrade Kim Chong-il, by publishing many works through his creative ideological and theoretical activities and energetic practice, such as the documents "On Abolishing the Old Fashion and Effecting a New Turn in the Work of the Party," "Let Us Even More Firmly Establish the Unitary Ideology System in the Entire Party and Society," and "The Workers Party of Korea Is the Chuche Revolutionary Party Which Has Inherited the Glorious Tradition of the Down-With-Imperialism Union," has illuminated the path to build up our party and carry out the work of the party.

During this course, our people have come to deeply realize the greatness of our party's ideology, the wisdom of its leadership, and the magnificence of its achievements, and have come to follow the party and unite around it by their own accord.

Uniting with the masses as a single body is our party's way of existing. Our unity is a complete and unconditional unity under which the party and people have united with each other based on their mutual trust, love, and loyalty. This is the great unity of the people and society, which has been achieved because the party has taken root among the masses and in the heart of the people.

Our people's faith in the party is firm because it has been formed along the road of traversing the difficult path of the revolution with the party, and is the noblest emotion cherished in their hearts because of the boundless honor and happiness they enjoy in the bosom of the party.

The faith, which is based on firm belief and sense of duty, has become a part of our people's life. This is a basic character of all of our people, including the senior revolutionaries, who have lived many revolutionary years ever since the days of the arduous anti-Japanese revolutionary struggle, and the new generations, which were born under the socialist system.

The people, who maintain the firm faith to absolutely trust and follow the party, have united, in ideology and will and by blood, around the party, which always considers the people first in its activities and devotes itself to the people. This is the appearance of our single-minded unity.

It is one of the most precious achievements won in building up a chuche-type revolutionary party that the party has taken root deep among the masses and achieved a peerlessly great single-minded unity.

Our party is shining as a great party which has taken root deep among the masses and united with them as a single body.

Comrade Kim Chong-il, member of the Presidium of the Political Bureau and secretary of the Central Committee of the party, has noted: Today, our party maintains the blood relations with the masses and enjoys absolute support and trust of the masses of all strata, and our people entirely depend on the party for their destiny and unflinching struggle along the path shown by the party.

The single-minded unity of the party and masses means unity in ideology, will, and act. An organizational system and administrative directive or discipline alone cannot guarantee the party's close relations with the masses and the people's support for the party.

Our single-minded unity, which has been achieved based on the noble relations between the party and people, is most solid and vital, and nothing can destroy it.

This is a powerful driving force, which makes our revolution and construction ever-victorious.

The appearance of the party's roots taken among the masses and its single-minded unity with them can be, above all, seen in the blood vessels of the party, which run through the masses, and in the fact that the party and people act always with the same mind and intent.

The party's root should be taken in the hearts of the people. Only when the party and people unite with each other with the same mind and intent can it be said that the party has taken root among the masses.

The party is an organic body of party organizations. It is through the party organizations at all levels that the party establishes relations with the masses and breathes

and acts with the masses. However, this can be done only when the party organizations establish a monolithic working system for the masses and when they perform correctly.

Today our party organizations, taking deep root in all enterprises, classes, and circles across the country, are active in places where the masses are. They infuse the leader's ideology into the people's minds, and see to it that the party spirit overflows in all places where the masses are.

Thus, they encourage all members of society, including workers, peasants, and working intellectuals, to breathe, think, and act in accordance with the party's intention at any place and any time. Our party's intentions are the very aspirations and wishes of the people. Our party cherishes no intention that has nothing to do with the demand of the revolution and the aspiration of the people, nor does it have its own interest, one not linked to the interest of the people.

The demands which social and political groups unified into one after analyzing and combining the various demands and interests of the people, are the very intentions of our party. Our party always mingles with the popular masses, lending ear to the voices of the masses, and formulates its policy after summing up their aspirations and demands. Thus, the intentions and policy of the party have become the intentions and policy of the masses themselves, which fully reflect the aspirations of the people.

The ideology and policy of the party are the basis of thought and action of all workers. Without the ideology and policy of the party, the people can neither live a valuable life nor carry out the revolution. It is the firm faith of our people to live and fight in conformity with the party's intentions under any circumstances, by accepting the party's intentions and policy as life-giving water, and by viewing and judging all questions raised in the revolution and construction from the standpoint of the party's policy.

In our country, our party's intentions are being fully conveyed to the low echelons, and the opinions of the low echelons reach the higher level without interruption. All workers, not to mention the party members, present their intentions and demands without hesitation to the party organizations as the masters of the nation and their destiny. They subjugate their demand and interest to the collective demand and interest.

It is a firm principle of our party in its activities to struggle for the interests and demands of the people by respecting the people's intentions to the maximum. As a result, the party and the people are being linked with each other as one lineage, and all the people resolve to follow the party's ideology and intentions to the end.

As the party is in perfect harmony with the masses, the entire society overflows with only one breath—the party's ideology and intentions—and everyone breathes together with the party, talks in the same voice of the party, and walks along the road indicated by the party. No strange ideological elements can infiltrate into our ranks. Because the ideological purity between the party and revolutionary ranks is ensured, the banner of the revolution has been safeguarded and our revolution and construction are vigorously advancing along the single road of *chuche*.

That all the people have entrusted the party with their destinies and are tenaciously defending and protecting the party is a proud outlook of our society, in which the party and the masses are firmly united as one. The party and people are the common body of destiny. In this body, the relations were formed between the party and the people in such a way that the party trust the people and lead the revolution by depending on the people, and the people trust the party and live and struggle under the leadership of the party.

That all the people have entrusted the party with their destinies and fight by dedicating their lives and all possessions to the party is the loftiest expression of such relations. In our country, the party and people have attained the complete unity of their destinies. For our people, the party means the guide for pioneering destiny, the spiritual pillar, and the lighthouse of hope.

Our people came to realize the greatness of the party and to firmly believe it not through the conclusion of a theoretical way of thinking, but through experiences in practical life.

Upholding the banner of the *chuche* idea, our party is victoriously leading the struggle to inherit and develop the revolutionary tradition, unity, and cohesion and to accomplish the revolutionary cause, and is extending great love to the people. Our party, having given a lofty social and political life to everyone, is leading the people so as to glorify their life. Our party always looks after the people's material and cultural life with care.

Thus our people, assuming the bosom of the party as that of their mother, always follow the party with a sincere heart, and live and struggle with confidence.

The party organizations, which assume the leader as their center, are the parent body of the people's social and political life. Entrusting the party with one's destiny means entrusting the party with all of one's works and life through party organizations.

Our people endlessly follow the party organizations by trusting them as the respected leader and the party center, not merely considering them political organizations. It has become our people's custom and a method

of life to report everything from our work and life to the issue about the future of the next generations, and to resolve all questions by depending upon the party organizations.

Just as there is no one who is not affiliated with social and political organizations in our country, there is no one who lives outside of party organizations at all levels. When the people are known to share destiny with the party, they are meant to follow the party no matter what storm may lie ahead, without wavering, and to defend the party at the risk of their lives, while sharing a common destiny with the party until they accomplish the revolution.

For the people who entrust the party with their destiny, the future of the party means their own future and that of the nation. Therefore, the destiny of the party is more precious than the life of an individual. Our party members and workers are fighting by dedicating everything to the party and the leader without pursuing personal comfort or merits, and are seeking the value of life, happiness, and pleasure by defending and protecting only the party.

Such a lofty spiritual world was highly demonstrated not only during the period of arduous war and postwar days, but also during the arduous period of socialist construction.

Today our party members and workers are tenaciously defending and protecting the authority of the party by cherishing such a spirit and sense of honor as that of the heroic fighters who safeguarded the life of the revolution and the future of the nation by defending the party and the leader during the arduous period of ordeal in the past. No one can do this merely prompted by the sense of obligation or demand.

This is a noble trait, which can be demonstrated only by the communist revolutionaries, who have strong determination and will to dedicate their whole life to the party. All the people live by entrusting the party not only with their destiny but also with that of the next generation, thus tenaciously defending the party. Therefore, our party is strong and the future of the fatherland is brilliant.

The outlook of the party, which took root deep in the masses and attained unity with the masses, was formulated on the basis of the creative power demonstrated by all the people in the revolution and construction by upholding the party's leadership. The cause of the party is the masses' own cause. The wise nature of the party's leadership lies in enhancing the people's creative role, and the mission and honor of those who are carrying out the revolution lie in upholding the party's leadership. For the popular masses who attained the firm unity with the party, upholding the party's leadership is an endlessly responsible and rewarding work. Our party constantly puts forward great plans and operations to ensure

victory for the revolution and happiness for the people. Our party's plans and ideas are profound and the method for their implementation is clear. The issue is to turn them into reality through struggle.

The course of upholding the party's leadership by the people is the course of pushing ahead with the ideas, decisions, and directives of the party. The ardent loyalty of the revolutionaries, who are carrying out the revolution by following the party, is to be displayed in the course of practical struggle to implement the party's policy.

The people who trust their party and believe in the justness of the party's policy will always advance vigorously and struggle by cherishing confidence and courage. Accepting the policy, decisions, and directives of the party as a lofty demand of their life, our party members and workers are fighting to implement them by dedicating all of their strength, wisdom, energy, and ability.

It is a unanimous aspiration of our people to glorify the moments of our lives with proud exploits by fully embodying the party's ideas and policy, and to create more wealth not only for our own generation but also for the future generations.

There are always difficulties and trials on the road of revolution. It is the firm determination of our people to accomplish with our own strength the revolutionary missions assigned by the party by courageously breaking through the difficulties without hesitation and wavering, and to constantly struggle for the great victory without boasting of the victory we have already achieved.

The indomitable spirit of struggle, the spirit of self-reliance, and arduous struggle and progressive spirit for constant renovation are the motivating forces that inspire the socialist construction in our country to constant upsurges. In our country, where the party and the masses attained firm unity, if one appeals to the party, the entire party, the entire country, and all the people will rise and create the miracles of the century by pulling down even mountains and reclaiming land from the sea.

This is clearly proven by the fact that the soldiers and people, who were mobilized according to the call of the party, built the Sohae lockgate, one of the prominent lockgates in the world, on the rough sea extending 20 ri [2.44 miles], and completed monumental creations by beating the drum of construction, including Kwangbok Street, across the country in only a few years.

There is no limit to the strength demonstrated by the people, who are fighting to realize the party's plans by firmly trusting the party and the party's policy. Because of this, our party has become a strong and powerful party, which can accomplish everything once it decides to do so, and a great party, which constantly innovates and creates.

The course of pioneering the road to independence and socialist construction by our party was a glorious course in which the party and the people attained the greatest unity and advanced vigorously and victoriously. This entire course clearly proves that the greatness of the party depends on the greatness of its leader.

For our people, the party means the leader and the leader means the party. The basic core of our people's faith lies in the fact that we ardently revere and trust in the party center and, under the leadership of the party center, we accomplish the revolutionary cause to the end.

Because all the people are confidently expediting the future of communism by deeply cherishing the great image of the leader and by following the party, Korea is shining forever.

The entire party and all the people are advancing in firm unity with the party Central Committee headed by the respected Comrade Kim Il-song. No one can block our solemn march.

Slogans Said To Help in Following Chuche
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[NODONG SINMUN 14 June editorial: "Ideology, Technology, and Culture Should Be Carried Out According to the Demand of Chuche: Let Us Adhere to This Slogan of the Party and Thoroughly Embody It"]

[Text] Under the leadership of the party, our people today are achieving brilliant victory and proud results in all fields of revolution and construction.

Under the banner of the three revolutions of ideology, technology, and culture, for our people to further accelerate in the advanced movement toward socialism and communism, they must consistently adhere to the slogan of the party that says "Ideology, technology, and culture should be carried out according to the demand of chuche" and thoroughly fulfill it continuously.

The great leader Comrade Kim Il-song has taught: Slogans that our party presented, such as: "Ideology, technology, and culture should be carried out according to the demand of chuche;" "Production, study, and life should be carried out according to the style of the anti-Japanese guerrillas;" and "Let us live according to our style" are good slogans which correctly reflect the demands of our revolution and our people's revolutionary intentions.

The slogan "Ideology, technology, and culture should be carried out according to the demand of chuche," which dear Comrade Kim Chong-il presented, is truly a good slogan in advancing the great cause of socialism and

communism. As soon as this slogan was presented, it became firmly engraved on the hearts of the people and manifested great vitality in the practice of our revolution.

In the past, this slogan, which is advancing under the banner of the three revolutions, brought about a new impetus and a great change in the revolution and construction to fulfill our great cause for socialism and communism.

The reason our country today is approaching the transitional triumph in the complete victory of socialism, and is reaching toward a very high level in presenting the goals of completely realizing the independence of the working popular masses in the three revolutions, eloquently shows how powerful and just is this slogan, which our party presented.

According to the leadership of the great party, we deeply feel great pride and dignity in advancing the revolution and construction victoriously with the most scientific and revolutionary slogans to highly uphold this slogan continuously and to advance it.

Adhering to the slogan of the party consistently and thoroughly fulfilling it under the banner of the continued revolution is an important demand in achieving the endless advancement in fulfilling the great cause of socialism and communism.

The profound development in the construction of socialism and communism requires the succession of the revolutionary line and consistent accomplishment in the revolutionary slogan.

Currently, our party is unfolding a magnificent plan and a daring and bold operation to advance the complete victory of socialism and achieve the decisive advancement in carrying out the move forward for the great cause of communism.

We must not be boastful of victory but continuously fulfill this slogan thoroughly to further rapidly realize the brilliant blueprint which the party and the leader unfolded before us.

The revolutionary slogan of the party is a strategic slogan which elucidates to our people the struggle goal of the three revolutions and its method.

In order to construct communism, the ideological and material fortress of communism must be occupied, and in order to do this, reconstruction in all fields of man, nature, and society must be reconstructed and completed according to the demand of the chuche idea.

The straightest road in victoriously occupying the two fortresses of communism, is to thoroughly reconstruct all fields of ideology, technology, and culture by undertaking the *chuche* idea as a guiding principle. In other words, it is to dye the entire society one color after the *chuche* idea.

Right here, where a scientific answer is given to this fundamental problem, lies the power and legitimacy of this slogan.

Reconstructing the ideology according to the demand of *chuche* means to eradicate all kinds of old ideas that are still in the heads of the people. Also, it means to make every member of society a true communist revolutionary in whom only the *chuche*-type blood flows ardently, and to make a communist type of person who possesses an independent ideological consciousness and creative ability. This is a leading and important problem in completing the great cause of communism.

Reconstructing technology according to the demand of *chuche* means to reconstruct all areas of nature according to the demands of the *chuche* idea, which is consistent with the independent demands of the popular masses. This means to firmly lay the groundwork for materialistic and technical communism to enrich the lives of the people and develop it in a civilized way.

Reconstructing culture according to the demand of *chuche* means to shake off all kinds of old relics within the sphere of cultural life, and create a *chuche*-oriented and a revolutionary communist culture, and to realize the work of modeling the whole society after the intellectuals.

As such, the slogan of the party is an encouraging banner that consistently launches all members of society who have a clear goal and are sincere into fulfilling the three revolutions under the banner of the *chuche* idea.

When this slogan is thoroughly and continuously implemented, through the struggle of all the people, the three revolutions can be actively accelerated to successfully carry out the communist work of reconstructing man and the construction of a socialist economic culture.

Today, to continue to thoroughly implement the party's slogan is now a worthwhile task to realize the design and intentions of our party to make a decisive advance in the realization of the cause of socialism and communism.

For our party members and the working people to actively accelerate in the great cause of socialism and communism according to the demand of this slogan, thoroughly fulfilling the line of the three revolutions is the most worthwhile and honorable work.

All the party members and the working people should deeply grasp the revolutionary nature of the slogan and the noble intentions of our party that it contains, and

thoroughly carry it into practice. This slogan reflects the revolutionary will and intention of our party and people to complete the great cause of socialism and communism by highly upholding the banner of the great *chuche* idea.

By generally embodying the *chuche* idea in all fields of the reconstruction of man, nature, and society, we can then ultimately complete the great cause of our revolution.

Therefore, as long as our revolution and construction is deepened and developed, we must clearly recognize the intention of the party that is included in this slogan and further firmly adhere to this slogan and implement it consistently.

Also, all the party members and the working people should at the same time dynamically press ahead with the technical and cultural revolutions, giving definite precedence to the ideological revolution under the banner of the *chuche* idea as required by this slogan. Adhering to the ideology and giving precedence to the ideological revolution is an important demand of this slogan and a consistent policy of our party.

In as much as the process in the development of society is in essence a process in the development of man, the work to reconstruct man must be accelerated by giving precedence to the ideological revolution to accelerate the work successfully in the work to reconstruct nature, and correctly solve the task of reconstructing society.

By further deepening the indoctrination of our *chuche* ideology according to the demand in the development of reality, we must further firmly establish the system of unitary ideology and firmly prepare the party members and the working people to become a *chuche*-oriented communist revolutionary so that they can be endlessly loyal to the party and the revolution.

Also, the party members and the working people must exert themselves to fill to the top the ideological will of our party inside the ranks of the party and revolution, and be fully loyal and dutiful to the party and the leader. This is becoming the most important work in defending the core of the three revolutions and advocating and maintaining the great cause of socialism.

The technology revolution is an honorable struggle in firmly accumulating the groundwork of material and technology in socialism and communism. In all sectors and units, the popular technological innovative movement must be carried out vigorously to accelerate in the overall reconstruction of technology in the people's economy.

Along with this, in the struggle of the *chuche*ization, modernization, and scientization of the people's economy, a larger advancement must be achieved.

The guiding functionaries of all fields in the people's economy must bear in mind that the wealth, power, and development of the country, and an abundant and civilized materialistic and cultural life of the people is greatly dependent upon the development of science and technology. Exercising the creative positiveness of the masses, and laying the groundwork of the organizational work to carry out the technological innovative task put forth in their unit and sector without fail, must positively contribute to the nation's scientific and technological development.

Under the slogan of "Modeling the whole society after the intellectuals," we have considerably enhanced the general level of society's culture and technology and should achieve a bigger advancement in the work to construct a *chuche*-type and revolutionary socialist national culture.

Further accelerating the mass movement vigorously is an important issue in continuously and thoroughly fulfilling the slogan of the party. A mass movement is a struggle of all the people and a powerful means to successfully accelerate the three revolutions.

Under the slogan of "Ideology, technology, and culture should be carried out according to the demand of *chuche*," our party is energetically directing the movement to win the red flag of the three revolutions. Therefore, according to the realistic demand in our revolutionary development, the three revolutions are being carried out vigorously as a struggle by all the people.

As intended by the party, we should accelerate the process of the reconstruction and transformation of the society, by keeping hold on the mass movement, whose validity and power to attract have been fully proven in practice.

According to the demand of realistic development, all party organizations must endlessly renew the resolute goal of the movement to win the red flag of the three revolutions and must further organize and activate this work so that it can be firmly transformed as a work of the party Central Committee.

Also, by deepening the movement of learning from the model of the deceased heroes, they must work so that more heroes of this era who stir up the whole society can be produced.

Throughout the country, since there is an increase in the units that achieve the movement to win the red flag of the three revolutions, and also when there is an increase in the heroes who stir up the era, our party's plan to accelerate the three revolutions through the struggle of all the people will have brilliant results.

Planning and elaborately coordinating organizational and political work is an important demand to consistently implement this slogan of the party.

The slogan and plan of the party are completely embodied and brilliantly fulfilled only through substantial organizational work and powerful political work.

Therefore, the organizational and political work to fulfill this strategic slogan of the party is the most important task put forth for party organizations and functionaries.

Party organizations and functionaries should correctly seize the central path and carry out operations well. For this to be thoroughly realized, they must push ahead vigorously in the work to harmonize and redesign it.

In particular, by entering into the reality of the slogan of the party which is being embodied directly to explain and advertise well this slogan's essence and demand, and its legitimacy, means to fulfill the struggle so that it will be firmly changed into the work of the masses themselves.

The slogan of the party, "Ideology, technology, and culture should be carried out according to the demand of *chuche*," is a revolutionary slogan that advances and completes our revolution under the banner of the *chuche* idea.

All the party organizations and functionaries should adhere to this slogan consistently and fulfill it so that they can further accelerate the revolutionary cause of *chuche*.

Consumer Goods Production Goals Examined
SK2606003089 Pyongyang Domestic Service in Korean
2217 GMT 22 Jun 89

[NODONG SINMUN 23 June editorial: "Let Us Operate Light Industrial Plants at Full Capacity and Normalize the Production of the People's Consumer Goods at a High Level"]

[Text] The great leader Comrade Kim Il-song, at the 16th plenary session of the 6th party Central Committee, instructed that the production of people's consumer goods be massively increased by effectively utilizing the existing light industrial base and its production potentials. By upholding the teaching of the great leader Comrade Kim Il-song and the decision of the plenary meeting and by operating the existing light industrial plants at full capacity and normalizing production at a high level, we should effect a great upturn in the production of people's consumer goods in the near future.

Comrade Kim Chong-il, member of the Presidium of the Political Bureau and secretary of the party Central Committee, has noted: To effect a light industrial revolution, we should operate the light industrial plants at full capacity and normalize production at a high level.

Operating the existing light industrial plants at full capacity and normalizing production at a high level is an important guarantee for thoroughly implementing the

decision of the plenary meeting on drastically increasing the production of the people's consumer goods. At present our light industrial base is very strong and its production potential is inexhaustible.

The numerous large-scale central light industrial plants and the small and medium-size local light industrial plants built, after liberation in 1945, in empty spaces in many places in the country, under the party's wise leadership, are truly great; they are valuable assets that dependably ensure the production of people's consumer goods. If we operate the existing light industrial plants at full capacity and normalize production at a high level, we will be able to satisfactorily meet the demand for all the light industrial goods necessary for the people to wear, eat, and use, thereby drastically improving the people's living.

An important guarantee for attaining ahead of schedule the targets set forth by the plenary meeting for the light industrial sectors—such as the weaving, footwear, food, and daily necessity industries—without much investment, and adding luster to the true superiority of the socialist system of our country, consists in effectively utilizing the mighty light industrial base and normalizing production at a high level.

While it is important to concentrate investment and to actively realize technological innovations and technological renovations, it is also an even more urgent and important task at present to thoroughly mobilize and utilize existing economic potentials. Our party has always shown major interest, while leading the economic construction struggle along the single road of victory, in the problem of normalizing production at a high level by effectively utilizing available assets, precisely solving the important problems arising therefrom.

Thanks to the party's precise policy and correct leadership, our functionaries and workers have vigorously developed the struggle to normalize production at a high level by operating facilities at full capacity.

Work to operate existing light industrial facilities to full capacity, and to normalize production based upon achievements and experiences to date, must be vigorously carried out in the light industrial sector. The most important question here is to heighten the sense of responsibility by the functionaries of state economic institutions and functionaries in the light industrial sector, and their role. With the trust of the party, guiding functionaries in state economic institutions and the light industrial sector are in charge of important posts in the people's economy, and have a mission to sincerely serve the fatherland and people.

The functionaries, deeply realizing how important their mission is, must operate spinning and weaving plants, shoe plants, foodstuff plants, and daily goods plants—that our people built in the spirit of self-reliance and arduous struggle—at full capacity, thus creating better

results. A sense of responsibility by functionaries and their role must be shown in the form of a high revolutionary spirit, party spirit, working-class spirit, and people-mindedness. Revolutionary spirit, party spirit, working-class spirit, and people-mindedness mean sincerity toward the party and the leader and the spirit of devoted service for the working class and the people.

Experiences show that when functionaries work with a revolutionary spirit, party spirit, working-class spirit, and people-mindedness, conditions pose no problem, and no matter what obstacles and difficulties they may face, functionaries can tackle them head-on and can achieve a breakthrough in their march forward. The functionaries in state economic institutions and the light industrial sector, deeply perceiving the instruction of the great leader Comrade Kim Il-song on carrying out work with a high revolutionary spirit, party spirit, working-class spirit, and people-mindedness, must take revolutionary measures to operate existing light industrial facilities at full capacity. In this way, they must operate light industrial facilities to full capacity using all possibilities under given circumstances, thus providing the people with more clothing, shoes, processed food, and daily necessities.

We have the firm foundation of the self-reliant national economy, which was consolidated by saving every small amount of money; scientific and technological forces that have boundless potential; and abundant experience. Only if functionaries will carry out economic organizational work in today's favorable circumstances can an epochal transformation be brought about in the production of people's consumer goods by using the existing light industry foundation. Functionaries in the State Administration Council, and relevant committees and ministries, must minutely implement the tasks set forth at the recent plenary meeting—and in particular the dovetailing work designed to operate light industrial plants at full capacity, work involving commanding production, and other forms of organization work—in a revolutionary manner. Based upon a concrete perception and understanding of plants and enterprises, functionaries in the light industrial sector must correctly map out plans according to the demand of the Taean work system, correctly assign work, and always give priority to guaranteeing full production.

Managing facilities well is an important guarantee for efficiently utilizing the existing basis in light industry. Mechanical facilities are the most important means of production and a necessary element for guaranteeing production. Managing and operating existing modern light industrial facilities well is the natural duty of our workers, who are masters in managing affairs of state. Functionaries and workers in light industrial plants, taking to heart the fact that each existing facility is filled with the warm favor of our party to make our people live better than other people, must love and manage these facilities just like the apple of their own eyes. Toward this end, functionaries must correctly check the status of

facilities in light industrial plants, repair them in a timely fashion, and store sufficient spare parts. Also, technological regulations and standard operation skills must be thoroughly adhered to in operating facilities, facilities must be well handled in compliance with technological requirements, and a strict system and order must be established in managing facilities. All mechanics must vigorously carry out the movement to create exemplary machines by learning from the No 26 milling machine unit and properly maintaining machines and facilities to ensure that they can always be operated at full capacity.

If light industrial plants are to be operated at full capacity, and if production is to be normalized on a high level, resources and materials must be sufficiently supplied. One of the conditions for demonstrating to the maximum the capacity to produce light industrial goods, a capacity that has greatly increased, is guaranteeing resources and materials.

The duty of the chemical industry sector in producing and supplying light industrial raw materials and materials is very heavy. The chemical industry sector should operate the existing chemical plants at full capacity and should thereby produce and supply sufficient raw materials and materials required for the production of people's consumer goods. At present, the chemical industry sector should produce much more chemical fibers, vinyl chloride, polyethylene, dyestuffs, and chemical cleanser by operating the 8 February Vinalon Complex, and other major chemical plants and enterprises, at full capacity.

The metal industry sector, the forestry industry sector, and the agricultural sector, too, should smoothly produce and supply various kinds of steel materials, wood materials, grains, and industrial crops. The light industry sector and local areas should regularize production at existing raw material bases and small and medium plants, and thus should concentrate efforts on more smoothly resolving the problem of producing and supplying raw materials and materials required for the production of people's consumer goods. At the same time, all available idle materials should be mobilized and utilized to the maximum.

The struggle to implement the party's policy of carrying out the revolution in the light industry sector is a task that party organizations should emphatically grasp firmly. Party organizations of all sectors of the national economy, and particularly the light industry sector and the chemical industry sector, should plan and organize in detail the organizational and political work to inculcate and explain the great leader Comrade Kim Il-song's programmatic teaching given at the party's plenary meeting among party members and the working people. Thus, they should see to it that party members and the working people firmly believe in the correctness of the party's line and policy, and are mobilized in implementing the party's line and policy under the banner of the

three revolutions—ideological, technological, and cultural—and standing as the masters responsible for the people's livelihood. By so doing, they should see to it that the foundation of the light industry provided by the arduous struggle of our party and people fully displays its might.

Economic Organizational Work Planning Promoted
SK2106005589 Pyongyang Domestic Service in Korean
2216 GMT 18 Jun 89

[NODONG SINMUN 19 June editorial: "Functionaries Should Plan the Economic Organizational Work in a Revolutionary Manner To Implement the Decision of the Plenary Meeting"]

[Text] Today, with renewed faith and enthusiasm, our people are vigorously struggling to implement the decision of the 16th plenary meeting of the 6th Central Committee of the party.

To successfully carry out this rewarding struggle, functionaries should plan the economic organizational work in a revolutionary manner.

The great leader Comrade Kim Il-song has taught: The guidance functionaries, with high revolutionary spirit and enthusiasm, should lead the masses by taking initiative and setting examples. At the same time, they should meticulously plan the economic organizational work according to the demand of the Taean work system.

The plenary meeting held this time put forth the task to effect a decisive turn in the production of people's consumer goods by accelerating the fulfillment of the 3-year light industrial development plan.

The struggle to epochally develop the light industry and to effect a great revolution in the production of the people's consumer goods by concentrating investment and mobilizing economic potential within a short period of 2 to 3 years is an honorable and rewarding struggle to effect a decisive turn in the production of people's consumer goods.

Our party's economic policy is implemented through economic organizational work. Thus, only when the economic organizational work is properly conducted can production be epochally increased, and can the modernization of the light industrial plants and the expansion of their capacities be systematically pushed ahead by effectively utilizing the existing foundation of the light industry, as was stressed at the plenary meeting.

For functionaries, a high display of revolutionary spirit, party spirit, working-class spirit, and people-mindedness is a precondition to properly conducting the economic organizational work to implement the decision of the plenary meeting.

Our functionaries are the commanding staff of the revolution and are the masters in implementing the party's policy of the light industrial revolution.

Without displaying revolutionary spirit, party spirit, working-class spirit, and people-mindedness, functionaries cannot be loyal to the party and revolution, and cannot fulfill their responsibilities and duties as the faithful servants of the people.

Functionaries of the concerned committees and ministries of the State Administration Council, with determination and high self-consciousness to loyally perform for the party and revolution and for the working class and people, should plan the operation to implement the decision of the plenary meeting in a bold manner, and should carry it out in a revolutionary manner.

The revolutionary spirit, party spirit, working-class spirit, and people-mindedness are displayed mainly through the practical struggle of unconditionally accepting the party's decision and direction and implementing them without fail.

All functionaries of the light industry and of other related sectors should put their shoulder to the wheel and should devote themselves to struggling to implement the decision of the plenary meeting. In so doing, they should swiftly and thoroughly accomplish the task of the party's policy given to their sectors and units.

Functionaries of the light industry, instead of waiting until conditions are provided, should display the revolutionary spirit of putting existing facilities into full operation and accelerating their modernization as well under the given conditions.

The task to effect a new turn in implementing the party's policy of the light industrial revolution is the one which should be systematically carried out.

To further improve the people's standard of living according to the demand of socialist construction on a new high stage, our party has worked out the 3-year light industrial development plan, and put forth the policy to vigorously organize and mobilize the entire party and all people for its fulfillment.

The functionaries of the state planning agencies and of light industry should properly work out measures to fulfill the 3-year light industrial development plan. They should specifically mesh the tasks put forth at the plenary meeting with the state plan, and efficiently accomplish them by mobilizing hidden resources and potential.

If the tasks given by the party are simply passed on, and orders simply given for their accomplishment, success cannot be won. With self-consciousness and high responsibility worthy of masters—that they are the masters in carrying out the light industrial revolution and that they should do their share in accomplishing difficult tasks—

functionaries should adequately assign tasks to their subordinate units and regularly check the status of their accomplishments to swiftly work out the necessary measures.

In particular, by improving the work for the supply of materials and resources, functionaries should put the existing light industrial plants into full operation and stabilize production at a high level.

If reality is not grasped, no organizational work can be properly conducted.

Functionaries of the light industry should delve deeply into the producers, correctly grasp the problems that arise in implementing the decisions of the plenary meeting, and solve them by mobilizing the collective wisdom and creativity of the masses.

Rationally conducting the management work according to the demand of the Taean work system is an important demand for carrying out the light industrial revolution.

The functionaries of the light industry, by adhering to the Taean work system—the most superior socialist economic management system—by improving the guidance work for production and technological management, and by meticulously conducting the management of facilities, materials, manpower, and finance according to its demand, should increase the production of people's consumer goods with available facilities, materials, and manpower, and should improve their qualities.

In rationally conducting the management work, it is important to use funds effectively.

Today, our party uses precious funds to carry out the light industrial revolution.

The functionaries of the light industry should possess the spirit of meticulously conducting the economic management, and use this spirit in seeking expanded reproduction in order to ceaselessly increase production.

In making functionaries organize and command the struggle for implementation of the decision of the plenary meeting in a revolutionary manner, the roles of the party organizations are important. The party organizations of the state economic organizations and light industry, by adhering to the three revolutions—ideological, technological, and cultural—and by strengthening the collective guidance of the party committees according to the demand of the Taean work system, should, through a political method, actively support the administrative and economic work to implement the party's light industrial line.

The party organizations of the light industry, by adhering to the work with the people, should actively help and encourage the economic guidance functionaries so that they will possess faith, courage, and high spirit, stabilize

the production of the light industrial plants at a high level, accelerate their modernization, ambitiously organize and command the struggle to increase the variety of consumer goods, and improve their qualities.

In particular, the party organizations, by further enhancing the responsibilities and roles of the functionaries of the state economic organizations and light industry, should make them deeply realize their duties as the masters responsible for the people's living, and highly display their revolutionary spirit, party spirit, working-class spirit, and people-mindedness in implementing the party's policy of the light industrial revolution.

By refreshing their determination, the functionaries of the light industry should conduct the economic organizational work in a bold and revolutionary manner to implement the party's light industrial line. By so doing, they should develop the light industry of our country to an even higher stage at an early date, and effect a new turn in the production of people's consumer goods.

Combining of Political, Economic Slogans Urged
SK1806063089 (Clandestine) Voice of National Salvation in Korean to South Korea 0300 GMT 1 Jun 89

[From the "For a New Life" program, talk by Kim Chol-min: "Combining Political Slogans With Economic Slogans"]

[Text] How are you? As you know, to lead the popular struggle to victory, it is important not only to well present struggle slogans but also to combine them well in compliance with the subjective and objective demands of the situation. Therefore, in this hour, I will talk about the notion that political slogans and economic slogans must be combined.

First, I will talk about what political slogans and economic slogans are. Political slogans are struggle slogans to realize the masses' political rights, that is, man's demands for independence. Political slogans reflect the oppressed masses' fundamental demands to achieve national independence and to win political freedom and democratic rights. Political slogans include such fundamental issues as guaranteeing democratic rights and the freedoms of the press, publication, assembly, determination, strike, and demonstration; overthrowing the fascist dictatorship; building a democratic society; ridding ourselves of the U.S. imperialists; and achieving national independence. Political slogans enable the popular struggle to march toward its strategic objectives in a goal-oriented manner by guaranteeing the political nature of the popular struggle.

Economic slogans are mainly struggle slogans employed in realizing the working masses' immediate demands for their life, that is, immediate economic demands. Economic slogans include such slogans calling for improving the life of the masses as wage hikes, tax reductions, and

opposition to various forms of exploitation. Because they mainly call for realizing the masses' right to existence and improving their living conditions, economic slogans can win the support and sympathy of the workers, peasants, popular masses, and people of all other walks of life and can easily inspire them to rise up in struggle. Just like the politics and the economy are inseparably interlinked, political slogans and economic slogans are closely interrelated. Political slogans that disregard economic slogans cannot serve their purpose, and economic slogans that make light of and disregard political slogans cannot display their vitality, either.

I will further explain in detail the need to combine political slogans and economic slogans. Combining political slogans and economic slogans is a fundamental demand that is inevitably presented in leading the popular struggle. As I have already said, because economic slogans call for realizing the masses' immediate demands for their life, economic slogans play a great role in making the masses more interested in struggle and in mobilizing the broad strata of masses in struggle. If only economic slogans are stressed, this will cause the struggle to go in the wrong direction, and, in the long run, will ruin the popular struggle itself.

As you know, the fundamental purpose of the popular struggle is to liquidate all forms of restraint on man in society and to achieve independence. However, if only economic slogans are stressed, people will rise up in a struggle to pursue only imminent economic slogans, and then, the popular struggle will not be waged in a goal-oriented manner, and no progress will be made in the struggle. This means that [words indistinct] one rejects a political struggle, while contending that an economic struggle is important. When a struggle is waged to only fulfill economic demands, one cannot expect that the conditions of the working masses can be improved fundamentally and that the masses' demands for their life can be realized completely. This is well evidenced by the fact that even though the workers endlessly wage a struggle to increase wages and bonuses and to improve working conditions, their struggle is mercilessly frustrated by the military dictatorial regime, which resorts to vicious suppression in collusion with forces that take all the profit and domestic compradors and monopolistic forces.

[Words indistinct], by mobilizing 1,000 policemen, company-saving squads, and the Paekkol squad, the No Tae-u fascist group fundamentally blocked the struggle of workers of Hyundai, Daewoo, Samsung, Pungsan Metallurgy Company, and other comprador business groups and workers of Motorola and Korea IBM; committed mass terrorism; set fire to places where workers were waging sit-ins; and committed [words indistinct]. This shows that apart from a political struggle to liquidate the colonial fascist system, no victory can be won in a struggle to improve living conditions and that, therefore, economic slogans and political slogans must be combined without fail.

Combining political slogans and economic slogans is also a fundamental demand that is presented in connection with the fact that political slogans reflect the demands of all the people. Economic slogans are limited. They reflect the working masses' imminent demands for their life and the interests of specific classes and strata. Under these circumstances, unless the demands of all walks of life that have diversified interests are [word indistinct] into one, the struggle cannot be waged (?in an orderly manner), and [words indistinct] cannot be consolidated into a united struggle force. Political slogans do not reflect the demands of specific classes and strata but the common political demands of all people. Therefore, they are an important means for combining the interests of all walks of life. Only when political slogans and economic slogans are combined, can the popular struggle develop into a struggle of all the masses, not a limited struggle, and can the struggle of all walks of life become a popular struggle that has clear objectives.

If we think that just because political slogans play such an important role, they must replace all other struggle slogans, this is a big mistake. Even though political slogans are of [word indistinct] and fundamental significance, if only they are stressed, the working masses' imminent interests will be disregarded; priority will be given to subjective desires; and this will bring about a bad result that causes the broad strata of masses to become less eager to wage a struggle and less interested in struggle. Considering the fact that economic slogans are an important means that mobilize some strata that are not ideologically awakened to struggle, disregarding economic slogans is a [word indistinct] tendency that hinders the movement from being conducted on a popular basis. Only when they are combined with economic slogans, will political slogans be supported by the masses, and the broad strata of masses will rise to successfully realize these slogans.

From the working masses' struggle, which has recently been actively waged, we can see a case in which political slogans and economic slogans are well combined. They are well combining such economic slogans as bonus increases, the reinstatement of expelled workers, the improvement of working conditions with such political slogans as the guaranteeing of the freedom of labor union activities, the liquidation of vicious labor laws, opposition to U.S. pressures to open our markets, and the removal of Yankees in compliance with the demands of the situation and the level of the consciousness of the masses. I believe that leaders of the popular struggle must lead the masses' struggle on a popular basis and in a goal-oriented manner by closely combining political slogans and economic slogans based upon this good experience and a lesson from the struggle of the past.

Anniversary of 2 June Resistance Marked
*SK2206010189 (Clandestine) Voice of National
Salvation in Korean to South Korea 0300 GMT
11 June 89*

[Special article by Ko Il-chol: "Let Us Bring About a Second June Resistance"]

[Text] Now, our popular masses have marked the second anniversary of the historic June resistance which recorded a new chapter in the struggle history of the

anti-U.S., antidictatorship, and national salvation movement, upholding the ardent desire for independence, democracy, and reunification.

The historic June resistance was an explosion of our national pent-up anger at the colonial and fascist system which has been continued for some 40 years. In addition, it was a nationwide anti-U.S. and antifascist popular resistance, seeking to lead a life of independence, democracy, and reunification. As a matter of fact, the June resistance was a proud sacred struggle in which our patriotic and democratic forces won the first victory in the struggle for independence, democracy, and reunification. In addition, it was a grand success made by devoting everything to the country and nation, to deal a fatal blow to the United States and the military group and to establish new strides in the national salvation, anti-U.S., and antifascist movement.

Furthermore, the historic June resistance, which demonstrated the indomitable mettle of this country's ardent youths, students, and people from all walks of life, confirmed the truth that no fascist suppression and deceptive tactics could frustrate the popular masses from rising up in the sacred struggle for the just patriotic cause, and that the popular masses' struggle, when united firmly, could smash the foreign forces and the fascist group.

Our nation, however, cannot overlook the current situation, while merely reflecting upon the historic meaning of the June resistance and the days of the resistance. At the June resistance, our ardent youths, students, and patriotic popular masses enthusiastically cried for the termination of the military rule, realization of democratic politics, end to U.S. colonial domination and subjugation, and achievement of the national independent reunification.

However, a more desperate national subjugation has been strengthened, a revival of the dictatorship of the Fifth Republic has been nakedly exposed, and the black cloud of national division has been thickened on this land.

While ceaselessly trampling down our national sovereignty, the U.S. aggressors, who discontinued the aspiration for democracy by instigating the military dictators into the deceptive 29 June declaration, have persuaded the No Tae-u regime to even more nakedly cling to fascist suppression and the maneuver to perpetuate national division. In this way, today, the democratic and patriotic forces aspiring for the natural popular masses' right to existence, various democratic rights, and peaceful reunification have been branded as leftist violent forces on this land. In addition, those who turn out on the patriotic path for the fatherland and nation have been arrested and punished. Who on earth can accept such a current miserable situation, if his just heart is throbbing and patriotic blood is boiling?

It is totally just for the current youths, students, working people, dissident figures, religious figures, and other people from all strata to turn out in the struggle, calling for overthrowing the No Tae-u regime which has apparently revived the dictatorship of the Fifth Republic.

As long as the No Tae-u regime remains intact, it is impossible to think of attaining independence, democracy, and reunification, for which our people aspired so much at the June resistance. The path of struggle is the only path leading to true democracy and national salvation, and also the path leading to realizing the June resistance.

Deeply treasuring that the struggling nation is the true master, our nation should rise up in the struggle as one to overthrow the No Tae-u regime, and should blaze a new trail for our long-cherished desire for independence, democracy, and reunification through the struggle.

Under the banner of anti-U.S. independence, even more vigorously waging the struggle against the military regime to attain democracy and launching the movement for national reunification are the orders that the current situation and our nation gave to our people. Our people should ceaselessly carry out the struggle for democracy to put an end to the military regime, while seeking countermeasures against the No Tae-u regime's fascist offensive.

In the current situation, if our people cannot turn out to the struggle to frustrate the No Tae-u regime's fascist offensive energetically and ceaselessly, our democratic and patriotic forces will be dealt blows difficult to recover from. As a result, the work for democracy will become more distant.

Anyone who truly seeks to terminate the military regime should turn out to the struggle to overthrow the No Tae-u military regime. In addition, the patriotic popular masses of all strata on this land should unanimously turn out to the struggle to sternly punish the masterminds in the murder of Mr Yi Chol-kyu through unveiling the cause of his death.

The No Tae-u military regime, which foresaw the seriousness of what the Mr Yi Chol-kyu murder incident would create, has been busy scheming to viciously cover up this incident into the black curtain of history. Our masses should never pardon the No Tae-u military group which committed the atrocious barbarity of massacring Mr Yi Chol-kyu and should energetically turn out to the struggle to clarify the cause of his death and to punish the murderer.

Clarifying the cause of the lamentable Kwangju massacre incident, liquidating the irregularities of the Fifth Republic, and punishing the masterminds of these incidents are the first steps that should be taken for realizing true democratic politics, and are the breakthrough that should be made in the struggle against the No Tae-u

military regime. Anyone who seeks to bring solace to the dead spirits of the Kwangju incident, terminate the military rule, and to realize democratic politics should ceaselessly carry out the struggle to thoroughly clarify the cause of the Kwangju incident, liquidate the irregularities of the Fifth Republic, and to punish the masterminds of these incidents.

By bringing No Tae-u, the mastermind and accomplice of the irregularities of the Fifth Republic and the Kwangju massacre, into the trial of history, No Tae-u should be sternly punished in the name of the fallen patriots for democracy and national salvation, who have been buried in Mt Mudung and other unknown mountains, and also in the name of the entire popular masses who are burning for justice and patriotism.

At the same time, our popular masses should turn out to the struggle to immediately release Rev Mun Ik-hwan, democratic figures, and patriotic students who have been illegally arrested by the No Tae-u military group, because of their just struggle for independence, democracy, and reunification; and also turn out to the struggle to abolish the various fascist evil laws, including the Joint Security Affairs Investigation Headquarters, and other fascist ruling organs.

Attaining the independent and peaceful reunification of the nation is a pressing task laid before our masses. The nationwide cause for the country's reunification can be successfully achieved only when both the political parties and politicians, and the entire nation positively turns out to the struggle. All political parties, political factions, and groups of all strata on this land which truly wish reunification should unanimously turn out to the struggle to thwart the No Tae-u group's maneuver to perpetuate national division. By so doing they should expedite the independent reunification.

At present, with the enthusiastic youths and students participating in the great national gala, the Pyongyang festival, we should lift up the voices of solidarity and the pannational movement for reunification, in order to provide another motive for national reunification. The anti-U.S. independence movement is a grave priority task of our masses that brooks no further delay and that cannot be neglected.

The United States is the actual ruler of Korea, the midwife who gave birth to the No Tae-u military regime, and the mastermind of national division. That is, the United States is the mastermind blocking independence, democracy, and reunification. Therefore, all democratic and patriotic forces should even more vigorously fan the wind of aspiration for national salvation and against the United States, by combining the struggle to overthrow the No Tae-u military regime and terminate national division with the struggle to put an end to the U.S. colonial domination and intervention. The unity and solidarity of the democratic and patriotic forces are the key and lifeblood to the victory in the national salvation

movement. The dawn of independence and new days of democratic reunification depend upon the unity of the democratic and patriotic forces.

All democratic and patriotic forces should truly consolidate unity and solidarity, by transcending ideology, position, religion, and faction. The situation of struggle is advantageous to our masses. In addition, the fighting spirit is soaring. June in which an immortal achievement has been recorded in the history of the anti-U.S., anti-fascist, and national salvation struggle, calls our masses into the plaza of resistance.

Just as the June resistance to abolish the dictatorship of the Fifth Republic was brought about on the occasion of the Pak Chong-chol torture-death incident, our masses should deal fatal blows to the No Tae-u military regime, by bringing about a second June resistance on the occasion of the Mr Yi Chol-kyu torture-massacre incident. By so doing, we should expedite the new spring of independence and democracy, and the new morning of reunification.

Chuche Idea, Marxism-Leninism Discussed
SK2406060189 (Clandestine) *Voice of National Salvation in Korean to South Korea* 2200 GMT
2 Jun 89

[Talk by Ko Il-chol: "Let Us Correctly Understand the Chuche Idea"]

[Text] In this hour I will talk about intentionally contrasting the chuche idea with Marxism-Leninism and about alleging that the chuche idea rules out Marxism-Leninism and undermines its truth.

Probably proceeding from their lack of a correct understanding of the chuche idea or from their deliberate intention, some people in academic circles often contradict the chuche idea with Marxism-Leninism. Most of these people, as if they were absolute advocates and supporters of Marxism-Leninism, try to dispute the chuche idea in a foolish manner under the cloak of Marxism-Leninism. I have no idea of when they began to advocate Marxism-Leninism, but what they are doing is ridiculous.

Paek Chun-ki is one of these people. Discussing relations between the chuche idea and Marxism-Leninism in his article carried by the 24 October 1988 edition of the gazette of Korea University, Paek Chun-ki, of the Graduate School of Korea University, contended that if the chuche idea [words indistinct] in communist construction, serious problems are inevitably caused as a result of [words indistinct]. Also, he held that the political weight of Marxism-Leninism is weakened because of a change in the position of the chuche idea.

Furthermore, he said that a change in the position of the chuche idea was concluded as a result of declaring the overall (?victory) of the chuche idea at the 6th Party Congress in 1980, but that [words indistinct].

One of the problems in Paek Chun-ki's allegation is that if the chuche idea is a scientific guiding idea in our era, then the chuche idea and Marxism-Leninism coexist and are parallel with each other. However, this is not true. If they coexist and are in parallel with each other, a serious practical problem can be caused.

Another problem is that if the position of the chuche idea were changed, the Marxism-Leninism would be completely absorbed into the chuche idea and its vitality would be lost.

In connection with the fact that the chuche idea has been established as a scientific guiding idea of our era, Paek Chun-ki pretended to worry about the decline of Marxism-Leninism. Even though he does not worry about that, the position of Marxism-Leninism has not deteriorated.

Obviously, the chuche idea is an original idea that has defended and safeguarded the revolutionary nature of Marxism-Leninism and has developed and consummated it in conformity with the demands of the changed revolutionary practice and the times.

What should be discussed first in this connection is that the revolutionary idea of the working class is not consummated at a certain point of time, but is incessantly deepened and completed in keeping with the times and the changing revolutionary practice.

An idea and theory come into existence on the basis of practical demands and develop in keeping with the changing practice. The chuche idea is an original idea which was created in the course of deepening and developing the Marxism-Leninism in conformity with the demands of the changed revolutionary practice.

Lenin has already pointed out the creative nature of the revolutionary idea of the working class. Lenin once professed that he did not look upon Marxism as a consummated and unchangeable theory, but that it should be developed even further. He himself showed the example of deepening and developing Marxism in conformity with the demands of the developing Russian Revolution. This is confirmed by Lenin's theory on the victory of socialism in a country.

In his work "Principles of Communism," Engels said that revolution cannot take place in a single country because capital has been internationalized as a result of a big industry forming a global market. He noted that the communist movement would occur not in [words indistinct] but in (?China), England, the United States, France, and Germany at the same time.

However, Lenin did not accept this principle in a dogmatic manner, but creatively developed it in conformity with the demands of realities in Russia and elucidated the inevitability and possibility of victory for socialist revolution in a country.

On the basis of his scientific analysis on the theories of economic and political development of imperialist countries in his work [words indistinct], Lenin laid down the original theory that revolution can take place and achieve victory in a country where the (?influence) of imperialism is weakest and he victoriously led the October Socialist Revolution on the basis of the theory.

Lenin's presentation of a theory on the possibility of the victory of the socialist revolution in a country cannot be viewed as undermining the truth of Marxism. In addition, no one has viewed it thus.

What does this mean? This means that the vitality of the revolutionary ideology of the working class lies in the creative nature of such ideology.

The chuche idea has not discarded the essence and characteristics of Marxism-Leninism but thoroughly safeguarded and creatively developed and perfected them.

Marxism-Leninism assumes dialectical materialism as its key element. The chuche idea has not only taken dialectical materialism as its precondition but also further developed and perfected this. We can say that the philosophy of Marxism-Leninism elucidated the principle of the primary nature of materials, with materials as its key subject and on the secondary nature of our era. The chuche idea elucidated the principle that materials are not [word indistinct] but rather that man is the master of everything and decides everything. It assumes man, the most developed material being, as its center.

Based on the issue of the origin of the world, on the issue of the material nature of the world, and on the principle of movement of the world elucidated by Marxism-Leninism, the chuche idea expounded that the essential characteristics of man, the most developed being in the material world, and the inevitability of change and development of the world is to be reformed and changed by man.

The chuche idea makes clear that man, the most developed material being, is the master of the material existence, of less developed beings than man, and that the movement of man, which is the highest-level movement in developing the world, plays a greater role than that of the movement of the low-level materials. It is clear that this corresponds to the basic principle of dialectical materialism.

The chuche philosophy has not discarded the principles of dialectical materialism, but with these principles as a precondition, scientifically elucidated the characteristic

position and role of man in the material world. Thus, dialectical materialism has further developed. This shows that the mutual relationship between the chuche idea and Marxism-Leninism is not the relationship of two sides that absorb or reject the other.

The fact that the progressive ideologies which were created during the [word indistinct] have a richer content and are more developed than those created during the previous era does not necessarily mean that these ideologies disregard the significance and merits of the progressive ideologies created during the previous period. [passage indistinct]

President Kim Il-song began to carry out the revolution based on [word indistinct] and raised new theoretical questions which Marxism failed to explain and gave unique answers to such questions. Thus, the (?relations) between the philosophical outlook on the world with the materials as its center and the outlook on the world with man as its center were elucidated and the road and the complete revolutionary theory which enable one to pioneer the destiny of man and realize the independence of the working masses were put forward. [passage indistinct]

By using the word of common [word indistinct], Paek Chun-ki tried to create the impression that the chuche idea and Marxism-Leninism are in confrontation and reject each other. This is foolish. [passage indistinct]

Paek Chun-ki insisted that with the (?abnormal change) in the chuche idea, Marxism-Leninism lost its life as the official ideology. Such an allegation is unreasonable sophistry. The chuche idea does not reject Marxism-Leninism but takes the dialectical materialism, which serves as its core element, as a precondition and as an indispensable element constituting the outlook on the world with man as its center and [word indistinct].

The three principles included in the man-centered outlook on the world are the principle which indicates the general characteristic nature of the material world, the principle which indicates the essential nature of man and the principle which elucidates the position and role of man in the world.

The first principle, that is, a principle that elucidates the general characteristics of the material world, is [words indistinct]. [Words indistinct] puts forth the principle that the world is [word indistinct] and unified and that the world is endlessly changing and developing according to the general laws of (?physical movement). This makes man correctly understand the world of [word indistinct] as it is. The other two principles, that is, a principle that elucidates the essential nature of man and a principle that elucidates the position and role of man in the world are the [word indistinct] of the chuche idea.

In order to cultivate his own destiny, man must know what the world consists of; [words indistinct]; what kind of human being man is; and what position and role man has in the world. Only then can man change and reform the world and become the master of his own destiny. This means that the general principle of dialectical materialism elucidated by Marxism-Leninism and that of the chuche idea do not contradict or reject each other and that [words indistinct]. [passage indistinct]. The chuche idea, whose [word indistinct] is to elucidate the road toward cultivating man's destiny, considers the dialectical materialism of Marxism-Leninism as a necessary (?idea).

Mr Paek Chun-ki also said that [word indistinct] of the chuche idea was settled when the overall victory of the chuche idea was declared at the sixth party congress in 1980. This allegation is also different from the truth. The over-all victory of the chuche idea was declared at the Sixth Workers' Party of Korea Congress. This means that the chuche idea became a firm guideline in all the activities of the party and state of the North and that in this way, a great victory was won in socialist revolution and construction. It does not mean that separation from Marxism-Leninism was declared or that Marxism-Leninism was downgraded from official ideology.

The chuche idea is an idea that was created in the North and that the North society accepted as its leading ideology. Therefore, it is very natural that the overall victory of the chuche idea was declared at the party congress.

What I would like to stress clearly is that even though the chuche idea and Marxism-Leninism are closely related because both of them are a class-oriented idea and [word indistinct] that serves for the working class's revolutionary cause, they are different to a certain degree. This is related to the fact that Marxism-Leninism is (?of a temporary nature) because it is an idea that [word indistinct] periods when proletarian revolution is planned and carried out. However, it is wrong to reject Marxism-Leninism simply because its [word indistinct] and theories [words indistinct] all the demands in today's practical revolution. The dialectical materialism of Marxism-Leninism and ideas on class liberation and socialism and communism based upon Marxism-Leninism are still of general significance, and historic achievements brought about by Marxism-Leninism will be eternal. Progressive people throughout the world have become able to successfully carry out the historic cause of building an independent new world because they had Marxism-Leninism and such great leading ideas as the chuche idea. All these facts show that even though Mr Paek Chun-ki attempted to artificially pit the chuche idea and Marxism-Leninism against each other by fabricating such terms as coexistence; loss of viability; and abnormal change, this is nothing but a futile attempt. I think it better for Mr Paek Chun-ki to be more interested in the creativity and significance of the chuche idea, which creatively developed and completed Marxism-Leninism in compliance with the demand of the present era, instead of being unnecessarily worried over the issue of whether Marxism-Leninism is true. Thank you.

END OF

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